
A
S E R M O N,

Occasioned by the DEATH of

The Rev. HUGH EVANS, M. A.

Who departed this Life, MARCH 28, 1781,

In the 69th Year of his Age.

Preached at BROADMEAD, BRISTOL, April 8, 1781,

Published at the Request of the Congregation.

By CALEB EVANS, M. A. *K*

*Multis ille bonis flebilis occidit:
Nulli flebilior, quam mihi!—
Quando ullum invenient parem?*

HORACE.

Precious in the Sight of the Lord, is the Death of his Saints,
DAVID.

B R I S T O L :

Printed by W. PINE, in WINE-STREET:

Sold by CADELL, MILES, EVANS, and the other Bookfellers in BRISTOL;
And by BUCKLAND, MACGOWAN and CATER in LONDON.

3
W. Musgrave.



4
TO THE
CHURCH AND CONGREGATION THAT MEET FOR
DIVINE WORSHIP IN BROADMEAD, BRISTOL,

THE FOLLOWING SERMON,

AS A HUMBLE MEMORIAL OF THEIR
LATE HONOR'D AND MUCH-LOV'D PASTOR,

IS INSCRIBED,

WITH THE DEEPEST GRATITUDE
FOR THEIR MANY ACTS OF RESPECT, FRIENDSHIP,
AND AFFECTION TO HIS DECEASED PARENT,
THROUGH LIFE AND IN DEATH,

BY THEIR MUCH OBLIGED
AND AFFECTIONATE FRIEND AND SERVANT,

CALEB EVANS

BRISTOL, *April 12, 1781.*

2

CHURCH AND CONGREGATION FIRST MET

THE WEDNESDAY EVENING

THE FOLLOWING

AS A PUBLIC MONUMENT

TO HIS HONOR AND MUCH LOVED

IS DESCRIBED

WITH THE GREATEST GRATITUDE

FOR THEIR MANY ACTS OF RESPECT, FRIENDSHIP,
AND AFFECTION TO HIS DECEASED PARTNER

THROUGH LIFE AND IN DEATH

BY THEIR MUCH OBLIGED

AND AFFECTIONATE FRIEND AND SERVANT

CALLIE IVANS



S E R M O N &c.

UPON this my first appearance in this place, since the removal of my honored Father and Colleague in the ministry; surrounded with these ensigns of death, and left, as I now am, alone; I know of no words more suitable to the solemn occasion, or more expressive of the feelings, of my own heart, and probably of yours, my honored friends to whom I am once more permitted to speak; than those of the prophet, Elisha upon the translation of his aged Father Elijah, which you have recorded in the

II. Book of Kings, the 2d chapter and the 12th verse.

MY FATHER, MY FATHER, THE CHARIOT OF ISRAEL, AND THE HORSEMEN THEREOF!

THE character of a Father is a character truly venerable and amiable, awful and yet endearing.

It

It commands respect and softens it into love, it awes and yet it cheers, it inspires the heart with strength and vigor, and fills it with delight and joy. There is no character superior to that of a wise and prudent, a tender and affectionate Father. What cannot, and what will not a Father do, that enters into the endearment of this character and acts agreeably to it, for the children of his bosom that look up to him for support, protection and happiness? Parental affection is a strong and steady flame, which many waters cannot quench nor the floods drown; and little do children think how many and great the obligations they owe to their parents, till they become parents themselves. The character of a Father, is indeed the character of God himself. The highest character under which he is made known. After this manner, says our blessed Lord, pray ye; Our FATHER which art in heaven! And to give us the strongest idea possible of the divine compassion, it is compared to that of a Father. Like as a Father pitieth his children, so the Lord pitieth them that fear him.

Under this character the prophet Elisha, to express the veneration, the gratitude, the love he felt in his heart towards him, speaks of the aged and ascending prophet Elijah in the words before us. My Father, my Father! For though he was not literally

literally his Father, yet he had been a spiritual Father to him, and was on many accounts entitled to this honorable and endearing appellation and character. It was by the aged and truly venerable Elijah that young Elisha was first called, and anointed to the prophetic office. See 1 Kings xix. 16. And the Lord said unto him, that is to Elijah,—“ Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.” From this time, which was long before Elijah’s translation, Elisha became the constant companion and friend of the venerable prophet Elijah. Having first taken a respectful leave of his parents and friends at home, as appears from the last verse of the chapter before quoted, he then arose and went after Elijah and ministered unto him. Many circumstances of peculiar endearment arose, there is no doubt, in the course of their united labors in the work of the Lord, which tended every day more firmly and tenderly than ever to bind their hearts to one another. And how affecting the account of their final separation!

“ And it came to pass,” we read, verse the first, “ when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, tarry here I pray thee, for the Lord hath sent me
to

to Bethel." Which request might proceed from tenderness to his beloved Colleague and intended successor, to save him from the pangs of that separation which was so speedily to take place. But such was the affection of Elisha for his honored Father Elijah, as he might well call him, that he determined not to leave him, but to abide with him to the last moment. And Elisha therefore said unto him, "As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel;" at which place there appears to have been one of the ancient schools of the prophets, over which Elijah probably had presided, and where, as well as at Jericho afterwards mentioned, Elisha perhaps had been instructed by him, as appears highly probable from what follows. For "the sons of the prophets that were at Bethel," see verse the third, came forth to Elisha and said unto him, Knowest thou that the Lord will take away thy master from thy head to day?" Alluding to the ancient form of giving and receiving instruction: Those that were to be instructed sitting at the feet of the Master that instructed them, as Paul is said to have been brought up at the feet of Gamaliel, so that the removal of a Tutor or Instructor, who was elevated on a high seat above his pupils, might be considered as taking away the Master from the head of his scholars

lars or disciples, "Elisha," not willing to be disturbed by any unnecessary conversation, and wholly intent upon his venerable Father and Master who was so soon to be taken from him, replies to these sons of the prophets, Yea, I know it, it is revealed to me as well as you, hold you your peace. And Elijah said unto him, Elisha, tarry here I pray thee, for the Lord hath sent me to Jericho. And he said, as before, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho, came to Elisha and said unto him, as those at Bethel had done before, Knowest thou that the Lord will take thy Master from thy head to day? To which he replies, as before, Yea, I know it, hold you your peace. And Elijah said unto him, Tarry I pray thee here, for the Lord hath sent me to Jordan. And he again said, As the Lord liveth, and as thy soul liveth, I will not leave thee." He could not bear the thought of parting with him before the time, but was resolved at all events, whilst he was continued on earth, to continue with him. "And" accordingly, "they two went on. And fifty men of the sons of the prophets went and stood to view afar off," expecting the event which soon after took place, "and they stood by Jordan. And Elijah took his mantle and wrapped it

together, and smote the waters, and they were divided hither and thither, so that they two" Elisha and Elijah, " went over on dry ground. And it came to pass when they were gone over, that Elijah," conscious that the time of his departure was near at hand, " said unto his beloved son and Colleague Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, (Oh! what could he have said more proper and becoming!) I pray thee let a double portion of thy spirit be upon me!" He was about to be left alone, no more to enjoy the counsels, the prayers, and the assistance of his venerable Father, and he begged therefore that a double portion of his Father's Spirit might descend upon him, that so he might still find strength equal to his day, and that grace which would be sufficient for him. " And he, that is Elijah, said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so. And it came to pass as they still went on and talked, (O how must Elisha's heart have burned within him during this last interview and conversation with his venerable Father!) that behold there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." It then follows, " And Elisha saw it,

it, and he cried, My Father, my Father, the Chariot of Israel, and the Horsemen thereof! It is added, "And he saw him no more."

How applicable, in many tender affecting circumstances, this piece of sacred history is, to the awful event which has lately taken place amongst us, I need not say. You have, many of you, I doubt not, made and felt the application already. Our Friend and Father, He whom we all loved and honored as a Father, with whom we long enjoyed sweet society, and from whose conversation and ministry we have oft derived the purest pleasure, is gone from us, for ever gone, gone to Eternity! We have borne him amidst a weeping multitude to his grave. The Chariot of Israel, and the horsemen thereof have escorted his happy spirit to the throne of his God and Saviour! We shall see his face, and hear his well known pleasing voice, on earth, no more! Are we not then ready to join in the exclamation of the prophet, and with tears of grief and mingled joy, to cry out as he did, My Father, my Father, the Chariot of Israel, and the horsemen thereof!

But what is implied in this pathetic exclamation?

May it not be considered in the

(1.) place, As the language of surprize and consternation?

Though the event of Elijah's translation had been expected for some time, and it is evident from what passed betwixt Elisha and the sons of the prophets at Bethel and at Jericho, that it was expected even that day; yet there is no doubt but Elisha was greatly surprized and alarmed when it took place. The sudden appearance of a Meteor in the form of a Chariot of fire and horses of fire, the separation that was then instantly made betwixt him and his dear Father, with whom he had been conversing just before, and the thought that he should now see him no more, could not but occasion a considerable degree of surprize and consternation; under the influence of which he might very naturally cry out as he did, My Father, my Father!

There is something so awful in the final separation of those from us whom we loved and honored, and especially of those with whom we had long associated with mutual endearment and satisfaction, that it is impossible to avoid being surprized and shocked at it, however long we might have expected it, and how much reason soever there might be, to be reconciled to it. Elijah had the distinguished honor of being translated to heaven without dying; and yet when the moment of his departure came, Elisha his friend and companion, could not preserve an entire composure
of

of mind, but was in a manner constrained to give vent to his passions in the sudden exclamation before us. How much more then, may we suppose this to be unavoidable, when a friend, a Father is removed from us by Death! What, though we may have long beheld the symptoms of decay, and observed, with aching hearts, the melancholy presages of approaching dissolution; yet still, when the final moment of separation comes, when the quivering pulse beats no more, the clay cold hands hang down to move no more, the eyes are forever closed, and the shortening breath at length stops and is heard no more: Who can refrain,—who that beholds, as many of us now present lately beheld, a beloved Parent in such circumstances, can refrain from crying out with surprise and consternation, My Father, my Father!

(2.) This exclamation may be further considered as the language of grief and lamentation:

It was not merely the pang of a moment. Elisha felt, when his aged father was removed from him, but his grief was deep and pungent, and sorrow had filled his heart. He rent his clothes, we read, expressive, according to the custom of that age, of the inward grief and anguish of his spirit. And who could help grieving upon so trying an occasion! To lose a father, the guide of his youth,

his spiritual friend and instructor, with whom he had often taken sweet counsel, and to whom he was bound in a friendship warm and indissoluble as that of David and Jonathan; to lose such a friend, such a father, to lose an Elijah was an affliction of no common size, and which could not be felt without the most painful emotions.

If the great God had intended us to be unfeeling Stoics, he would not have implanted such passions in our natures as he has, nor made our hearts "so apt to feel." Over a Father's Urn, we need not be ashamed to weep, for over the grave of Lazarus Jesus wept. And who can refrain from tears upon the present occasion? Who can help adopting the pathetic exclamation of Elisha, and crying out with the deepest grief and lamentation, My Father, my Father!

We have lost a Father. Some of us literally so. The best of Fathers. A Father who tenderly loved us, who carefully instructed us, who in all our distresses pitied, sympathised with and felt for us, liberally supplied all our wants according to the utmost extent of his ability, and with all the warmth of the strongest parental affection daily prayed for us. But his counsels, his prayers, his tears are now no more. The friendly visit of a Father, his parental tenderness, his wise admonitions,

admonitions, his healing consolations, we shall enjoy no more. We shall converse with him on earth no more. His pleasing Countenance is changed and he is sent away, to return no more! God will not be angry with us, that God who himself sustains the character of a Father, if upon such an occasion, and under such an affliction, we smite our pained breasts, and cry out, with a degree of anguish and distress, My Father, my Father!

And methinks I hear many of this congregation ready to say, with sympathy and warm affection, Nor are you alone in your sorrow: He was our father as well as yours, our spiritual Father and Friend. By his instrumentality we were begotten again to a lively hope through the gospel. By him our souls have been edified and comforted, and oft have we sat under his enlivening refreshing ministry with great delight, and found the fruit thereof sweet to our taste. He was our faithful pastor and friend; and most sincerely therefore can we mingle our tears with yours, crying out, My Father, my Father!—Is not this the language of his affectionate pupils? Is not this the language of the Ministers and Churches all around him, whose wants he made his own, whose interest lay so near his heart, whose cause was so dear to him? Is not this the language of the numerous poor, whose
 affectionate

affectionate friend he ever was, and who were readily supplied by his instrumentality? Is it not the language of the orphans that were rescued from destruction by him, and fed and clothed by his bounty? Is it not the general language of all that knew him: are they not ready with one voice to cry out, My Father, my Father! We have lost our active venerable friend and patron, we have lost our Father!

The loss of truly pious, zealous, laborious and successful ministers of the gospel especially of those who have moved in a large extensive sphere of action, and been rendered eminently useful, cannot but occasion the most poignant grief and sorrow. When the righteous, the excellent of the earth are removed, sad must be the state of things indeed, if those that survive them do not lay it to heart. For though God can raise up others of the same disposition and character, yet when he takes away those whom he had raised up and owned blessed and honored, it cannot but be considered as matter of grief and lamentation. In this light, I am persuaded, you, my friends, all feelingly consider the removal of your late beloved Pastor. Which leads me to add,

(3.) The

(3.) The exclamation of the prophet in our text, may be further considered, as the language of the highest veneration and esteem for his Father's character.

My Father, my Father, the CHARIOT of Israel, and the HORSEMEN thereof! As though he had said, Ah! now my venerable Father is gone, who so often hath stood in the gap, been a terror to the enemies and a consolation to the friends of Zion, the very strength and glory of Israel seem to be gone with him! In this sense, most expositors understand the words. The strength and glory of a warlike people, consisted heretofore, in a great measure, in their chariots of war, which with long spears fastened to them they drove furiously against those that opposed them; and in their cavalry, by which they were enabled fiercely to charge and resolutely pursue the enemy. The prophet Elisha therefore, compares his ascending Father Elijah to the chariots of Israel and the horsemen thereof. He saw before him the appearance of a chariot of fire, and horses of fire; and when he beheld his Father taken from him, he could not but consider their strength and glory, the Chariot of Israel and the Horsemen thereof, as departing with him. Thus Joash, see 2 Kings xiii. 14, wept over Elisha when he was dying, and said, O my Father, my Father, the Chariot of Israel and the Horsemen thereof! In like manner we find David when he wept over Abner, to express his high esteem

and affection for him, said to those about him, Know ye not that there is a great man fallen this day in Israel?

At the same time that there is no man upon earth but has reason to acknowledge, that wherein he may be raised above others in grace, or gifts, or usefulness, it is by the grace of God he is what he is, and he has nothing but what he has received, and consequently nothing in the least to boast of; yet it is very evident that the great Sovereign of the universe, whilst he acts unjustly by none, is pleased greatly to distinguish some, in many respects, above others. He gives to some one talent only, to others two, to others five, and to others ten. As one star differeth from another star in glory, so shall it be, we read, at the resurrection: And if it shall be so at the resurrection, so it must be in a degree now. In some, gifts and grace shine much brighter than in others.

And have we not in our deceased Pastor, lost from the hemisphere of the church and the world, a star of no inconsiderable degree of glory? You will not I am sure my friends, for you knew his worth and loved and honored him, you will not accuse me of indecency, or of exceeding the bounds of truth through the partiality of filial gratitude and affection, if I presume thus publicly to say, He was a burning and shining light. A light that shone for many years with distinguished lustre,
and

and spread light and warmth and life, in a most extensive manner, all around him.

It was his honor and happiness to descend from parents, illustrious for their piety and benevolence. Their worldly circumstances were not great, but easy and comfortable, sufficing not only for themselves but to enable them also to assist their necessitous neighbours, as they were ever remarkably ready to do. His grandfather Mr. *Thomas Evans* of the Pentre, Brecknockshire, was the son of a substantial farmer in that country of the same name, and was eminent in his day for gifts and grace. In the time of the commonwealth, in the year 1649, he passed an examination before the Triers appointed for that purpose, men of probity and discernment, and received from them a most honorable written testimonial, which is now in my possession, of his abilities for the Work of the Ministry; and he was appointed by them to preach in the Parish Church of *Maefmyny*, with a handsome stipend. In this situation he continued till the Restoration, and appears to have been very useful, and highly esteemed by those that knew him, and attended his Ministry. When he was no longer permitted to officiate in the Parish Church, as he could not in conscience comply with the terms of Conformity, he formed a separate Society of the Baptist denomination, agreeably

bly to his own principles, which met for divine worship for many years, in his Father's dwelling house, and of which he continued the faithful and affectionate Pastor to the time of his death, in 1688. He suffered much for conscience sake, but was carried through all his difficulties, and at length died in peace. He left behind him several children, and his eldest son Mr. *Caleb Evans*, a man of good abilities and of a most amiable disposition and character, succeeded him in the pastoral office, and continued in the faithful discharge of the duties of it, till removed by death in the year 1739. And it is remarkable that as this excellent man had many others of his descendants that proved worthy and useful ministers, so one of his grandsons, Mr. *John Evans*, is the worthy pastor of the church that was originally formed by his Grandfather, and my great Grandfather, to this day. May he be long continued for great and eminent usefulness !

Mr. HUGH EVANS, my honored Father, and your beloved Pastor, was the youngest son of the above-mentioned Mr. *Caleb Evans*, by his first marriage with Mrs. *Hannah Lewis* from Herefordshire ; a woman of good repute and substance in that country, of a most excellent spirit, and greatly esteemed for her good sense, piety and benevolence, by all that knew her. His Father,
soon

soon after the years of childhood, discovering in him early marks of genius, gave him his choice either to be bred up to business or to be sent to school for education. He chose the latter : and was accordingly placed for some years under the tuition of the Rev. Mr. Price, a worthy dissenting Minister who at that time kept a boarding school of high reputation near *Talgarth* in the county of Brecon, and was distinguished in his day as a sound classical scholar, and an able Master as well as Minister. Under this gentleman my honored Father was thoroughly grounded in the knowledge of the learned languages, and at the same time had the distinguished happiness of being brought effectually to the knowledge of Christ and his own heart. When absent from his Father (for his pious Mother died soon after she had given him birth,) his prayers and pious counsels, he has often told me, seemed to follow him, nor could he rest till he had reason to hope that his father's God was also his God. And I remember to have heard him say, that the prayers and conversation of a godly family of his Father's acquaintance, and the preaching of that eminent Servant of God, Mr. Enoch Francis,* whom he occasionally heard, and many sentences from whose sermons and pray-

cts

* The father of Mr. Benjamin Francis, of *Horsley*, and grandfather to Mr. Enoch Francis, of *Exon*.

ers he has often repeated to his family with peculiar pleasure; made such deep impressions upon his mind, as through grace were never obliterated. Soon after this, having occasion to come to this city, to visit a near relation and receive advice for a complaint in his foot, he pursued his learning, if I mistake not for some years, under the direction of the Rev. Mr. *Bernard Foskett*,* at that time the venerable Pastor of this church, and with whom he afterwards served in the ministry, as a son with a Father, with the most perfect mutual harmony and affection, for almost four and twenty years. This primitive christian and truly gospel

* This truly excellent man was a bright ornament to his profession and character as a Christian and as a Minister. His funeral sermon was preached by my honored father and his mournful colleague, according to his own express desire, from 1 Cor. 9. 27. *I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.* Which discourse would have been printed, according to the unanimous request of the congregation, had not the aversion of the author to appear in print, which at that time he never had done, occasioned so long a delay, that it was at length judged advisable to decline it.

Perhaps it may be some gratification to his still surviving friends, as well as edifying to our younger ministers, to read the following account of his excellent character, which was intended to have accompanied his funeral sermon, but now alas! is annexed to that of his author.

The Rev. Mr. BERNARD FOSKETT was the son of Mr. *William Foskett*, of North-Crawley in Bucks; a gentleman of good

gospel Bishop, soon formed the most pleasing hopes of the future usefulness of his young pupil, and

repute, easy fortune, and blessed with a numerous offspring. He was the younger son of the family. And, as he early discovered a taste for learning, he was put under the care of a very able master, with whom he soon made a considerable progress in the several branches of literature to which he applied himself. Nor was he in the younger part of his life less remarkable for serious and genuine piety : for having received the grace of God, we find him at seventeen years of age making a public profession of religion. At which time he became a member of the church of Christ meeting in Little Wild-street, London ; then under the care of the Rev. Mr. *John Piggott*, now of my worthy and honored friend Dr. *Samuel Stennett* : to which society he did honor by an upright and exemplary behaviour.

Being thus piously disposed from his youth, and having his mind strongly impressed with the importance of religion, instead of prosecuting the honors and profits of the world, which he had a very fair opportunity of doing, he cheerfully devoted himself to the service of the sanctuary. And though he had spent a considerable time in qualifying himself to do good to the bodies of men, he rather chose now to serve them in a more important way, by doing good to their souls ; preferring the character of an able Minister to that of a skilful Physician. Accordingly, after being regularly introduced into the ministry, he for many years served a small congregation at *Henly-Harding*, in *Warwickshire*. In which situation his humane, prudent, and serious behavior, gave him an interest in the esteem and affection of all who knew him.

But, as this was a sphere of usefulness too confined for a man of his worth, providence soon opened a much larger. In the year 1719, he received a very pressing invitation to the pastoral office in this church ; which, not without some difficulty, he was at length, after a considerable time prevailed upon to accept. And how he has spent near thirty-

and clearly perceiving that he was possessed of the grace of God in truth, encouraged him to devote himself

eight years in your service, with what honor to himself, advantage to you as a church, and reputation to the interest of Christ in general, you all know. I might here therefore stop: his works do sufficiently praise him. But I cannot be wholly silent. To say something of so great and good a man, so worthy and excellent a Minister, is a debt of gratitude I owe his memory, and which inclination as well as justice obliges me to pay.

It is now upwards of twenty-eight years since I had the happiness of commencing an intimate acquaintance with him; and near twenty-four years, since I have had the honor of serving with him in the gospel of Christ. During this time, it will easily be imagined, I could not avoid entering into his real character; which was so truly excellent, that I am in no danger, from the partiality common to friendship, of exceeding in my account of it.

His natural abilities were sound and good; and his acquired furniture, of which he never affected making a great shew, was very considerable. He had a clear understanding, a penetrating judgment, and a retentive memory. His application to study was constant and severe: but though he was of a retired and contemplative disposition, yet he was not so far detached from the world, as to be wholly unpractised in the duties of social life. In the management of his temporal concerns, he was inflexibly just and honest; in his counsels, prudent and faithful; in his friendships, sincere and steady; and though he was not a man of strong passions, yet in the relations of a brother and a son, he was tender and affectionate, dutiful and obedient.

His conduct as a christian, through a course of near sixty years, was most exemplary and ornamental. So that it may be truly said of him, he had few equals, hardly any superiors. Religion he considered not as a matter of meer speculation; but as an affair the most sacred and important. How serious and regular he was in his pri-

himself to God in the sacred ordinance of baptism,
which he accordingly did, with several other young
D persons,

vate devotions, in his attendance on family and public worship, and every other religious exercise, they who best knew him will be the readiest to declare. Nor was his religion confined to the closet, the family, or the house of God; but happily diffused its sacred influence through his whole life. Few they were, if any of the christian virtues, that did not shine with a bright and distinguished lustre in his temper and behavior. To delineate them all would carry me too far: I must not however omit to mention what he was always careful to conceal, his disinterested and extensive benevolence; for in this as well as many other respects, in imitation of his divine master, he went about doing good. The necessitous and deserving without distinction partook of his bounty: but the pious poor he ever considered as the special objects of his regard. And while he often judiciously prescribed to the indigent sick, he generously supplied them with the means of obtaining what was necessary to their relief. And as the gospel ever held the highest place in his esteem, his charities were chiefly directed in such a manner, as tended most effectually to promote its interests. So that the poor ministers of Christ shared very largely in his compassionate regards, and were multitudes of them refreshed by his liberality. Nor did he confine his benevolence to those of his own sentiments only; but cheerfully extended it to many who differed from him. In a word, as his charities were thus generous and extensive, so the prudence, humanity, and privacy with which they were conducted, secured to him the most cordial respect from those who shared of them, as well as merited the imitation of those who could not avoid knowing them. And as he was thus charitable whilst living, so in this respect as well as many others, being dead he still speaketh.

In the character of a minister, he approved himself judicious, prudent, faithful, and laborious. His religious principles, which were those commonly called *Calvinistical*, he ever maintained with

persons, August the 7th, 1730; the ordinance being administered by Mr. Foskett himself, and a suitable

a steady christian zeal. But though he was strenuous for what he apprehended to be the truth; yet was he fond of no extreme. While he strongly asserted the honors of free grace, he earnestly contented for the necessity of good works; preaching duty as well as privilege, and recommending holiness as the only way to happiness. And with what judgment, seriousness, and affection, he insisted on these important and interesting subjects, you cannot but remember; as also the extraordinary weight, which these his instructions received, from his own very regular and pious example. He was indeed a pattern to the flock in word, in conversation, in charity, in spirit, in faith, in purity. Nor was he without the pleasure of seeing his labors crowned with great and happy success; as sufficiently appears from the present very flourishing state of this Community.

To all which I may add, that in the office of a Tutor he failed not to pursue the same ends, which animated his profession as a Christian, and his public labors as a minister. He was always studious to promote the real advantage of those under his care, endeavouring to lead their minds into a general knowledge of the most beneficial and important branches of literature. And though he judged a superficial education best suited to the years and capacities of some; yet he encouraged and assisted others in the pursuit of a more finished one; conforming himself in the whole to the professed design of the founder of this Institution. And it is remarkable of most of those that were under his care that they approved themselves truly serious, and do at this time with great reputation fill many of our churches.

In the regular and unwearied discharge of all these several duties of his profession he spent near forty years; during which time he suffered little or no interruption in his work from the disorders incident to human nature. But at length, by a paralytic seizure he

suitable sermon preached upon the occasion by the late excellent and amiable Dr. Stennett. He now pursued his studies with redoubled vigour, being desirous of serving God in the gospel of his son, should he be counted faithful and put into the ministry; and, as I have heard testified by many that were well acquainted with him at this time, he was remarkably diligent in business, fervent in spirit, serving the Lord, and gave early and striking presages of that future acceptance and success

D 2

with

received the notice of his approaching dissolution. In these circumstances he continued near a fortnight, still enjoying the perfect and undisturbed use of his reasoning powers, and still discovering the same serene, pious, and heavenly spirit, which had ran through his whole life. Within a day or two of his decease he addressed himself to me with a peculiar solemnity, and an uncommon pathos, in these words: "I have done with man and the inhabitants of the world, and I have now nothing to rely on, but the merits of my dear Redeemer, who of God is made, I trust, to me, wisdom, righteousness, sanctification, and redemption: this is all my salvation and all my desire!" Sustained with these blessed hopes of the everlasting Gospel, he cheerfully submitted to the stroke of death, and quietly fell asleep in Jesus, September 17, 1758, in the seventy fourth year of his age.

Thus lived and thus died this great and good man. May we not truly say, Blessed is that servant whom his Lord when he cometh shall find so doing! Such surely need not fear being at last cast-aways, but may depend upon receiving, through rich grace, as we doubt not our departed friend and Father has, an abundant entrance into the everlasting kingdom and glory of their God and Savior.

with which his divine Master designed to honor him. On the 17th of August 1733, he was called forth by this church to preach the gospel, and soon after received invitations from two of the most respectable churches of the Baptist denomination, in London and Southwark,* to pay them a visit and preach amongst them as a candidate, both of these churches being at that time destitute of pastors. When he had fulfilled his engagements with these churches, he received an unanimous and affectionate invitation to the pastoral office from each of them. And in December the same year, he received an invitation also from this church to become an assistant to their worthy pastor. Which latter invitation, notwithstanding many discouraging circumstances at that time, and much fairer prospects as to the world at each of the other places, after serious deliberation and earnest prayer, he thought it his duty to accept of. In the year 1739, he was called to the office of a Teaching ELDER, that he might regularly administer the ordinances in case of the illness or absence of the pastor, and succeed him immediately upon his death: which call he likewise accepted

* The one meeting in Devonshire-Square, and afterwards under the pastoral care of the Rev. Mr. *Daukes*, and the other in Unicorn-Yard, and which had been under the care of the Rev. Mr. *Arnold*, then deceased.

ed and was soon after ordained to that office, notwithstanding the pressing invitation he at that time received from the Baptist church in Exon. In the year 1750, upon the death of the Rev. Mr. *Wilson*, he received an invitation from the Baptist church in Goodman's-fields, London, but as the church here were unwilling to part with him, he could by no means think of rending himself from them. Here he began his ministry, here the Lord was pleased eminently to own and honor his ministry, and here he closed it: having been a worthy member of this church for more than fifty years, and a faithful, laborious, successful minister and pastor of it for more than forty-seven years.

In the year 1735, he married *Sarah*, the eldest daughter of Mr. *Joseph Browne*, of this city, a woman of uncommon excellencies, and with whom he lived in the most perfect conjugal felicity, till deprived of her by death, whilst on a journey together, at *Perthore* in Worcestershire, in the year 1751. By this marriage he had a numerous offspring, three of whom only survived him; one son, his happy Colleague in the ministry for almost two and twenty years, and now his mournful successor, and two daughters, who will, I trust, long remember and imitate the many virtues of their inestimable parents.

In

In the year 1752, he married his second wife, Mrs. *Ann Ward*, the daughter of Mrs. *Margaret Brain* of this city, and the widow of Mr. *Nathaniel Ward* of London. A woman of real worth and piety, the intimate friend and companion of his former wife, and with whom he lived in a state of great social happiness to the time of her death, Jan. 23, 1776.* Out of ten children by this marriage, five only remain, three sons and two daughters; the children as we all were of many prayers, and who will I trust every one of them, as some of them have already done, in an open and public manner rise up to call their God and the God of their pious parents blessed! That though we are for a time painfully separated from our dear parents, we may rejoice in hope of meeting them again in heaven to be separated from them no more for ever.

There was something pleasing in the person and appearance of our deceased Pastor and Father. He was of a middling size and stature, enjoyed good health, and his countenance was remarkably open, manly, and engaging; expressive of the soundness of his understanding, and the warmth and benevolence of his heart. Strong masculine good sense, directed by fervent piety and an ardent

* For a further account of each of these worthy women, see a funeral sermon for the latter, preached by C. Evans, Jan. 28, 1776.

dent zeal for the glory of God and the happiness of mankind, all that knew him will, I am confident, readily acknowledge, were the leading characteristic features, if I may so express it, of his expansive heaven illumin'd mind. His address was easy, his conversation familiar, cheerful and affectionate. Never was his family happier than when he was with them. A better Husband, a better Father, a kinder Master, a more faithful and affectionate friend, surely there could not be. "The generous warmth, the enlivening spirit of a friend," was never more fully exemplified than in him.

Nor were there many that excelled him as a Tutor. He labored assiduously in this character, not merely to form substantial scholars, but as far as in him lay was desirous of being made an instrument in God's hand of forming them able, evangelical, lively, zealous Ministers of the gospel. And it was an inexpressible pleasure to him to see so many that had been under his tuition fulfil his expectations concerning them. Not long before his death, whilst he was sitting in the Lecture room with many of his pupils about him, he spoke with tears of joy to this effect. "I am happy to see these young men rising up, I hope for great and eminent usefulness in the Church of God, when I and many others shall be here no more." My
young

young friends, as I know you loved and honored your deceased Tutor whilst living, so I trust it will be your earnest desire to realize his prophetic hopes concerning you now he is dead!

But how shall I describe my dear and honored father in the character of a Minister and Christian Preacher! His gift in prayer was uncommon. No one I believe ever heard him pray twice alike, and yet perhaps seldom if ever thought he could have prayed with greater pertinency propriety and pathos than he did, every time he engaged in that solemn duty. In the family from day to day, at our private occasional meetings, in the public services of the Lord's Day, and upon extraordinary occasions, there are numbers, not only in this Congregation but also in many others where he has occasionally officiated, who will not easily or soon forget with what variety, copiousness, dignity, and unfeigned fervor he would pour out his Soul to God. He wrestled with God and prevailed. Prayer was his element, and he never appeared to enjoy himself more than when engaged in that duty. His prayers evidently flowed from the fulness of his heart, and seemed to breathe the earnest language of the Patriarch, I will not let thee go except thou bless me.

His pulpit compositions were clear, nervous and pathetic. Few men were more capable of taking
a large

a large, comprehensive, masterly view of a subject, or of representing it with greater perspicuity, energy and fervor. As he always preached without notes, though he wrote, in his younger days especially, the substance of all his sermons in short hand, of which he was a compleat master; it cannot be supposed that his discourses always appeared with equal advantage. But I may venture to say they were never mean, often excellent, and upon some occasions truly great and astonishing. His language was masculine, just and striking; as distant from every thing low and puerile on the one hand, as from every thing pompous and affected on the other. His voice was clear and strong, and his delivery perfectly intelligible, easy, graceful, commanding and unaffected. A more proper decent manly elocution has seldom been the felicity of any man. Nor did any preacher perhaps ever know better than he did, especially at some happy seasons, what it was *dominari in concionibus*, as one expresses it; to reign over his audience, enlightening their understandings, convincing their judgments, and then kindling all their noblest passions into a blaze of devotion. When he was in the full vigour of his mental powers, with what admiration have these eyes, in early youth, beheld him; and with what delight have these ears caught the heavenly sounds

that have been uttered by him ! O how would he describe the terrors of the law, and the astonishing grace of the gospel ! How would he represent the guilt and pollution of sin, the danger of the sinner, and his absolute need of an interest in the Almighty Savior ! How would he expatiate upon the glories of the person and character of Christ, and the immutability of that glorious, everlasting covenant which is established in him ! How would he lay the sinner in the very dust before the throne of a holy God, and magnify the riches of free grace in his salvation ! How would he describe the beauties of holiness, and with what irresistible eloquence inculcate that great important truth, that without holiness no man shall see the Lord, and that except therefore a man be born again, he cannot enter the kingdom of God ! How would he display the joys of heaven, and the torments of hell ! The rivers of pleasure at God's right hand, and the worm that never dies, the fire that is never quenched ! How affectionately would he address the young and the old, the rich and the poor, fulfilling the ministry of reconciliation with which he was entrusted, and beseeching them in Christ's stead to be reconciled to God ! A Boanerges, a son of thunder to the careless and secure ; a Barnabas, a son of consolation to the contrite and afflicted. His religious sentiments

sentiments were perfectly evangelical. The great leading doctrines of the gospel he steadily and affectionately adhered to through life. He prized and practically improved them; and knew well, when necessary, how ably and earnestly to contend for the faith once delivered to the saints. But he always did it with a spirit of love towards those who differed from him, adhering strictly and inviolably to that excellent maxim of his blessed Master, Judge not that ye be not judged. He had a truly Catholic heart; a heart too large to be confined within the narrow limits of party. He sincerely loved good men of every denomination, and was ever ready cordially to say, Grace be with all them that love the Lord Jesus Christ in sincerity.

In labors as a minister, few have been more abundant. Not only did he labor in season and out of season for a long course of years in this congregation, with scarcely any interruption from illness, excepting the confinement of a few weeks with a fractured bone, but his labors were extended far and wide all around him. He had the care of many churches lying upon him, and was indeed ready to spend and be spent. Many and long were the journeys he travelled to assist at the ordination of his younger brethren, and at our Annual Assemblies, both in the principality, his

native country which he ever loved and honored*, and in different parts of England. And with what dignity, affection and fervor he conducted these solemnities, with what seriousness and energy he would describe the nature and importance

* In his frequent visits to the principality, it was his pride and glory as well as pleasure to be able not only to converse with, but also to preach to his countrymen in their native language. And it is remarkable that the very first sermon he ever printed, was a sermon preached at a WELSH Association, in June 1773, soon after the death of an aged and very worthy minister in that country. The subject was, Zech. i. 5. "Your fathers, where are they? And the prophets, do they live for ever?" Having been thus undesignedly led to appear in print, though he had upon many former occasions resisted the most pressing solicitations of a like nature; he was the more easily induced to comply with the wishes of his friends in the publication of two other discourses the same year. The one, entitled "The Able Minister," preached at the Annual Meeting of The Bristol Education Society; and the other at the ordination of the Rev. Mr. T. Duncombe, at Coate in Oxfordshire, from Phil. ii. 29. "Receive him therefore in the Lord with all gladness, and hold such in reputation." The above three sermons do honor to the abilities of their author and were all he ever published; and as his very numerous manuscripts are all in a short-hand principally of his own, and which cannot be decyphered, so that it is impossible to recover those many energetic masterly and powerful discourses which still live in the remembrance of those that had the happiness of hearing them, we must be content with this slender memorial of those excellent talents, which rendered the possessor of them so justly dear to us whilst living, and his memory so precious now he is dead.

ance of the ministerial character, and with what gravity and power he would charge his younger brethren to take heed to the ministry they had received in the Lord, to fulfil it, and to let no man have reason to despise their youth; with what divine eloquence he would display the unutterable glories of the gospel, and preach Christ crucified, to the Jews a stumbling block, and to the proud Greeks foolishness, but to them that are saved the wisdom of God and the power of God unto salvation: With what strength of argument, and force of language, he would discourse upon these and other subjects of a like nature upon such occasions, I need not say; there are great numbers throughout the land ready with pleasure to declare it. And how cheerfully at these as well as others seasons did he embrace every opportunity that offered in his going out and returning home, of spreading the favour of the knowledge of Christ and salvation by him! He was not a slothful servant, but truly active, zealous, laborious and unwearied in the service of his beloved master. He counted not his very life dear to him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify, wherever he went, the glorious gospel of the grace of God. Nor did he labor in vain, or spend his strength for nought, but

but it pleased God, both at home and abroad, to give him many seals to his ministry, many that were his joy here, and will be the crown of his rejoicing in the day of the Lord Jesus hereafter.

The gravity and composure with which he administered the ordinance of baptism, often in large assemblies, have been remarked by many. There was a dignity and reverence in his manner, that cannot easily be described. And how often have our hearts burned within us, when we have sat down with him at the table of the Lord, and he has opened his heart in prayer to God for us, and affectionately talked to us of the love of Christ there! And over the graves of his departed friends, with what solemnity and pathos would he speak of death and all its terrors, and then pour into the afflicted hearts of surviving mourners the consolations of the gospel, by which life and immortality are brought to light, and death is swallowed up in victory!

Nor can I omit to mention how eminently he was given to hospitality. His house, his table, his heart were always open, and it was his delight to do good to all men, especially to the household of faith. He was in a manner the Father of the Annual Collection which you have so generously made for many years, for the support of Ministers and Churches in the Country: for it was principally

pally by his instrumentality that it was raised from a very low state indeed to a very considerable sum. Nor will it be soon forgotten with what copiousness, variety, and persuasive eloquence he would plead the cause of his brethren upon these occasions.

I might mention the peculiar freedom, perspicuity, and force with which he would explain and illustrate the sacred scriptures, without any premeditation, at our private weekly meetings, so that it might be truly said of him, as it was of his divine Master, He taught as one having authority, and not as the Scribes. I might take notice of his truly friendly and affectionate visits to the sick and afflicted, in all whole afflictions he was afflicted, esteeming it his honor and his happiness to be the instrument of pouring the balm of divine consolation into their wounded hearts. I might mention his steadiness, impartiality, and zeal, and at the same time his gentleness and forbearance in the exercise of Christian discipline in the church: And his affectionate concern for the peace, the comfortable supply, and prosperity of other churches, as well as more immediately of that over which he presided. But it were endless to enumerate all the excellencies of that character which filial affection hath led me to attempt to describe, and the remembrance of which I wish to perpetuate. I have never meant to say
it

it was faultless; but I verily believe it had as few defects and as many virtues in it as in the present imperfect state can be expected.

But no man could have a lower opinion of himself, and of his many labors and exertions in the cause of Christ, than he had. Not very long since, when lamenting his uselessness, upon his being reminded of his former activity and zeal, he replied, that at the same time he was thankful he had been enabled to do any thing for so good a Master, yet he was so far from thinking he had done as much as he ought, that he was ready rather to cry out with dying *Grotius*, "*Heu, vitam perdidit, operose nihil agendo!*" Alas, I have thrown away my life in laborious trifling! Though there was never perhaps any man that had less reason than he had to adopt such an exclamation.

It is now more than two years at least, since his usual strength and vigour began very visibly to decline, and for the last year very rapidly indeed. He was however enabled, after a threatening fit of illness and disorder during which he enjoyed much of the presence of God and the joys of his salvation, to attend the last Annual Association at *Frome*, in the month of June, and to take a solemn leave of his friends and brethren there, in an awful and affecting discourse addressed to hearers, professors and ministers, from these alarming words,

words, Gal. vi. 7. "Be not deceived, God is not mocked." After his return, he preached two Sermons from these words, James i. 22. "Be ye doers of the word, and not hearers only, deceiving your own selves." And soon after closed his public ministry, though alas! we then knew it not, with a truly paternal address from these words, Gal. iv. 19. "My little children, of whom I travail in birth again, until Christ be formed in you." A sermon that was blest to many, and I trust will be long and affectionately remembered by us all. In the month of October, if I mistake not, he administered the ordinance of the Lord's Supper, and after that prayed once in public, and so put a period to his long, faithful and affectionate services amongst us.

During his declining state, it is scarcely possible for me to describe his placid resignation to the divine will, his meekness, his thankfulness to all around him. Every passion seemed to be extinguished but that of love. He often admired, and with tears of joy adored the divine goodness towards him, and overflowed with good will and affection to his family, his friends, and all his connections, expressing the sincerest good-wishes for them, and the warmest gratitude for all their kindness to him. To this church and congregation he was most affectionately united, and your welfare, my honored friends, as individuals and in your social capacity, lay very near his heart. It

was a joy almost too great for his feeble frame, to attend the Lord's Supper with us, as he did for the last time, in the month of January, when there was a considerable addition made to our number, and some of them, O what a mercy! from his own family. I remember he once said, when speaking of the prosperous state both of the church and academy, that he thought he might say with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." After this he attended divine worship once only, and was then confined entirely to his house, soon after to his chamber, and then to his bed; till at length he gently slept the sleep of death, and after some short conflicts with nature, during which his senses appear to have been locked up, quietly breathed out his happy spirit into the bosom of Jesus his Redeemer and Savior, to be admitted by him to the nobler worship of the spirits of just men made perfect in heaven.

In the many occasional conversations I had with him at different times during his state of weakness, it has often refreshed and supported me more than I am able to describe, to find him continually calm, resigned, and truly peaceful and happy. He very frequently repeated with particular pleasure, the following lines from Dr. Watts:

"O could we die with those that die,

And place us in their stead,

Then would our spirits learn to fly,

And converse with the dead!"—

and often used to say, "I bless God, I am not, through grace, at all afraid to die. I am waiting till my change comes. My flesh and my heart fail, but God is the strength of my heart, and my portion for ever. Nature, said he, fails, and upon its being said to him, But grace cannot, he replied with a pleasing emphasis, "No, no, that never fails." He appears to have been kept in perfect peace to the very last, and to have ended his days on earth, as our honored brother expressed it at his grave,* "like a calm summer's evening without a cloud." He was gathered in as a shock of corn fully ripe, and it was a mercy to him, and a peculiar mercy to us all, that he was so gradually, and I had almost said imperceptibly removed from us. Yet still, who that knew his worth, can reflect upon the death of such a man, such a minister, such a Father, without emotion and concern? How natural the exclamation of the prophet, as expressive of the highest esteem and veneration, My Father, My Father, the Chariot of Israel and the Horsemen thereof! The beauty of Israel is slain, the mighty is fallen!

But blessed be God we do not sorrow as without hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. And I think it is not at all unnatural to consider the exclamation in our text, in the (4) And

* The Rev. Mr. Tommas, in his very suitable and pathetic address upon that solemn occasion.

(4.) And last place, as expressive of a degree of triumph and joy.

At the same time the prophet could not but be grieved to part with such a father as Elijah had been to him, yet it must have given him joy to think of his honorable and happy translation to a better world. He saw a chariot of fire and horses of fire sent down from heaven to convey his father thither. And he cries out, My Father, my Father, the Chariot of Israel and the Horsemen thereof! Surely there must have been a degree of triumph and joy in the exclamation, as well as of the other passions which have been already described. It is as though he had said, Well, though I see I must part with my dear my much loved Father, who was the very Chariot of Israel and the Horsemen thereof, yet behold a chariot of love is sent down from the heavenly courts to bear him to those bright abodes where there's a fullness of joy, and pleasures for evermore! Let me then catch his falling mantle, and go on my way rejoicing, till the happy moment comes, when there where he is I shall be also.

And have we not the like consolations upon the present mournful occasion! Though our dear Father was not removed from us in the extraordinary manner Elijah was, yet hath not the voice from heaven assured us, that Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them? It is true,

we

we left the mortal body of our friend and Father in the grave : but did we leave the immortal spirit there ? No : that is now triumphing around the sacred throne, and is happy in the society and converse of its kindred immortals, with Abraham and Isaac and Jacob, and many pious friends, and beloved relatives gone to glory before him, and who are now joyfully worshipping before the throne of God and the Lamb together with him ! O with what accents of joy and triumph are they ready to cry out, " To die is gain ! To depart and be thus with Christ is far better than it ever was or could be with us before ! Our tears are wiped away, our sins and infirmities have all left us, our robes are washed and made white in the blood of the Lamb, we have palms of victory in our hands, and all our work is praise. Nor shall our bodies always lye in the grave, as they now do, but the morn will come, (tis a part of our joy to look forward to it !) the resurrection morn will arrive, when the trumpet shall sound, the graves be opened, and the dead raised incorruptible. Then shall he who once lay in the grave himself, he who is the resurrection and the life, the center of our faith on earth and the source of our joys in heaven, then shall he appear in all his own resplendent glory, and the glory of his Father and the holy angels, and we shall appear with him in glory ! Our mortal bodies shall put on immortality, be fashioned like to the glorious body of the son of

of

of God himself, and death shall be swallowed up, absorbed, for ever lost in compleat everlasting victory. Then shall we sing with all the redeemed, with transport inexpressible, O death where is thy sting, O grave where is thy victory! The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory, through Jesus Christ our Lord! Then shall we enter with all the brilliant throng of the redeemed, through the gates into the heavenly city, there for ever to behold the face of our God and Savior in righteousness, to be changed into his image from glory to glory, and to ascribe with unutterable delight and joy, blessing and honor, thanksgiving and praise, to him that sitteth upon the throne, and to the Lamb that was slain to redeem us to God, to him who hath loved us and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father for ever and ever!"

At this blissful period, that transporting sentence which you so lately heard most pathetically described,* shall be, we doubt not, pronounced upon our deceased friend and Father: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of the Lord!" This sentence, may it be our happiness to hear pronounced, and in all the unutterable bliss and glory

† By the Rev. Mr. Francis, in his excellent sermon at the interment from Matt. xxv. 21.

glory included in it, may we, through the riches of divine grace, for ever share!

Let us then comfort one another under the present afflictive providence, with these consolations. Let us be thankful that God ever gave us such a Father, such a Pastor: And that he continued him so long to us, and did so much for and by him. Let us imitate the many things we saw in him to highly worthy of imitation, and honor his memory by imbibing his spirit and copying his bright example.

And though parents die, and ministers die, let us rejoice that Jesus Christ the great Head of his church lives, and is the same yesterday, to day, and for ever. He can pour out a double portion of the spirit of our ascended Elias, upon our surviving Elias. In him all fathers dwell. And his church and people he will not leave nor forsake, but because he lives, he will most assuredly take care of and provide for them, and see to it that they shall live also. Let us look to him, and depend upon him. And let those of us that have literally lost our Father, remember that we have not lost our Father's God, but that in him the fatherless still find mercy, that he is still a God hearing prayer, and able to make all grace to abound towards us. May he ever be our trust, our confidence, our portion! And though our beloved Father shall no more come back to us, may we have this for our consolation, that when

we

we die we shall go to him! And in the last tremendous day, may we all meet him with joy and not with grief! Meet him in the happy train of his spiritual children, whom he shall then present to his divine Master, saying, " Lord, here am I, and the children thou hast given me!"

But should there be any who have heard the gospel from his lips, that shall be found at last despisers of it, where shall they appear! How will they bear to lift up their guilty heads, when they shall see him who once affectionately preached the gospel of life to them, obliged to become a swift witness against them! God forbid a scene so awful, should ever be realized! But this know, the faithful ministers of Christ are a sweet savour unto God in them that perish as well as in them that believe, and though many may despise them and their message, yet still the gospel in spite of all the opposition made to it, shall run and be glorified, and the redeemer shall see of the travail of his soul and shall be satisfied. And however his faithful servants may now be treated by the prophane and ungodly, the illustrious hour is hastening on and will soon arrive, when they shall shine as the brightness of the firmament, and as the stars for ever and ever.



T H E E N D.